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CONDITIONS.

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RELIGIOUS INTELLIGENCE. FOREIGN AND DOMESTIC.

From the Religious Remembrancer.

LETTER FROM INDIA.

Extract of a letter from the Rev. Dr. Wm. Ward, to a gentleman in this city.

Serampore, Dec'r 5th, 1821.

The buildings of the College form a noble pile. Strangers come almost daily to see it, though in an unfinished state. One of the Sanscrit students is a member with us, a young man of promising parts, and I hope really pious. He has written a letter to one of the Hartford Asylum boys. Another student in Sanscrit, a fine youth, has offered himself for Church membership. We have no regular candidates for the ministry attached to the College yet; but as soon as Mr. Mack is able to understand and speak Bengalee, I hope we shall have a number.

I found the number of native converts had increased very considerably during my absence, and when I had them all, men and women, one by one, to talk to, and to talk to them about the state of their souls, I was surprised to observe the increase. A few had died; and there was hope in their death; at least in the death of most. Since my return we have had two baptisms, and have now near ten candidates, almost all natives. One is, however, my dear daughter Hannah, on whose account I hope I feel really thankful. She appears truly gracious; and is very amiable. My son-in-law and my other daughter, are not, I fear, in a converted state; and yet they give us comfort as dutiful children. My son-in-law is 21: Amelia is 14. John superintends native schools, and translates into the Bengalee for the Bengalee newspaper and English works for the College. The New Testament in the Telinga, the Kunkun, the Kunjoe, the Harutee, the Nepal, the Marwar, the Bhugulkund and the Bikanar languages have recently issued from the press, and there are now in the press the Mugud, the Oojein the Kurnta, the Khasu, the Jumcoo, the Manipore, the Kytie, the Shree Nagur, the Bhutnere, the Kumao, and the Palpa New Testaments. The Old Testament in Assum, Kashmere, Pushtoo or Affghan, and the Shikh are also in the press. The Old Testament in Bengalee, Sungscrit, and Orissa are also in the press to be reprinted.

The schools are not so extended as they were, for want of funds. But I hope they are really elevating the minds of the rising generation, as far as they extend. In some, the Scriptures are read with-

out hesitation; and difficulties in this department are melting down rapidly.

My brethren Carey and Marshmen, and John Marshmen are in excellent health. Mr. John M. is about to visit England, &c. and I hope his journey will really contribute to the good of the cause here as well as to his own advancement in the knowledge of brethren at home, and of true experimental religion in his own soul.

Beside Serampore and Calcutta, we have eight Missionary Stations supported by our private funds, that is, by the proceeds of our own labours, viz. one at Delhi, and others at Euttyghur, Benares, Allahabad, Dhacca, Chittagong, Jessore, Midnapore, Dinagepore, &c. The last place is not supported by us except as far as books, &c. are concerned; and another station of the same kind exists at Parbutteepore, where, however, a native preacher is to be supported by us. Bro. Fernandez at Dinagepore, and brother Hampton at Parbutteepore support themselves and the general expenses of the station likewise. At all these stations there are small or larger churches of native Christians; several of these Churches are large. In maintaining discipline, and in keeping the converts up to a holy self-denying life much pains are required. They are to be considered as just emerging out of an incessant range of brutal gratification and unrestrained indulgence of ungodly tempers; and like a tree taken out of the forest, want much pruning.

In the country around us, we are cheered by a spirit of enquiry, a disposition to read, to think, to doubt; and this has taken place among the higher orders in many cases. I do not mean to say that this is a spiritual concern about the soul; but an enquiry into the absurdities of heathenism. Conversions are not rare; but this general enquiry into the claims of the heathen deities, &c. is more extensive. Female education is commencing here and there on a small scale. Government continues favourable. The Holy Scriptures, and evangelical books and tracts are extensively circulated; missionaries are multiplying; in many of the languages of India our Lord Jesus Christ is proclaimed, and the Holy Spirit is speaking to the heathen. We want the days of Brainerd, the revivals of America. Oh! pray for us. Forget us not. Wrestle earnestly for us that India may increase.

THE BIBLE CAUSE IN FRANCE.

Letter from a gentleman in England to his friend in Philadelphia, dated London, April 10, 1822.

My dear Sir,—I cannot refuse myself the pleasure of communicating to you the annexed extract of a letter just received from Paris, as it affords so cheering a view of the progress of the Bible cause there. In the provinces also the work is gradually extending, and enlightened Catholics are desirous of the sacred volume.

In one part of Germany, in the face of much opposition, the demand amongst the Catholics has increased tenfold.

The income of the British and Foreign Bible is fully maintained; the income of the present year will exceed any that has gone before.

EXTRACT.

"The Paris Bible Society, though not yet three

years of age, is making rapid progress towards maturity. It will be sufficient to state the simple fact, that eleven new Auxiliary Societies have been formed since October last. Associations are talked of for the subdivision of Paris, and every thing seems proceeding upon the most prudent and systematic plan of operations; and if these things should lead the members themselves, as we trust they do, more and more, to regard the hand of Providence in their success, and look up for divine assistance in this and all their undertakings, who can say how great a blessing may eventually be thus conferred upon the Protestant Churches of this country,—upon the country itself—and upon the whole Christian world.

"The business of the Committee is conducted with a regularity and ability, of which I could have formed no idea, till I witnessed it. It has been observed, and the truth of the observation appears to me obviously evident, that the Members of the Committee are no longer the same men that they were three years since. By being occupied in the business of the Bible Society, they have not only acquired habits of business, perseverance and despatch, but I trust they are imbibing more and more of the doctrines of the Bible, and of the true spirit of that religion which they profess.

"My residence in France has not been long, but it has been long enough to persuade me that the Bible Society is one of the greatest blessings that Divine Providence has ever bestowed on that country. Societies and institutions, philanthropic, moral, religious, are commencing or flourishing around us; and what is the main spring of all these operations? 'It is the Bible Society.' More than once I have heard it observed, 'It is the Bible Society that has brought us together; before, we did not know each other; individually we could not have devised such schemes, or if we had, we could not execute them;—but in the Bible Society is our bond of union, and stimulus to exertion.'

"A spirited individual has just sent to the Committee a proposal to offer a prize of 1000 francs for the best essay on the tendency and advantages of Bible Societies, to be awarded by the Committee. They have readily embraced the offer, and the subject will be made public at the ensuing Anniversary. The name of the donor will not be disclosed."

CALCUTTA—INDIA.

Progress of Knowledge among the Young.

The intimate connexion in which the Missionaries stand to the School and School-Book Societies, affords them gratifying opportunities of observing the progress of useful knowledge, as communicated to the young. As an illustration of this, they quote the following instances from one of the Journals of an English Baptist Missionary.

"I asked my Purdit, who has lately visited every School connected with the Society to examine its progress, whether he had witnessed any effects of the instruction now afforded to Children. He replied, 'Yes, Sir: the effects are astonishing, both among the Children and the Parents. A few months ago, before your books were introduced, if I had asked a boy at School what was the matter during the late eclipse, he would have replied, that the

giant Rahoo was eating the moon; and would have joined in the beating of drums, &c. to frighten him, that he might let go his grasp. But now they all know better, they see such an event without alarm, and despise the foolish ideas and customs which they formerly entertained and practiced. A few months ago, had a snake bit a person, he would have done nothing but immediately call for a Priest to repeat a "muntra" or incantation "over him; and if the snake was poisonous, die in the repetition—but now, as soon as he is bitten, he puts no faith in muntras, but directly ties a bandage over the wound, and gets a hot iron applied to burn out the poison; and if he gets it done quickly, there is great hope of his recovery, even though the snake were poisonous."

"The other day," he continued, "One of the Hurkarahs" or letter-carriers, "while all the servants were sitting together in my house, expressed his intention of swinging; as he had made a vow, when he was ill, that if Siva would preserve his life, he would perform this act of holiness to his praise. All the assembly, instead of receiving this declaration of his piety with approbation, and encouraging him to put it into execution, as they would have done some little time ago, now, with one accord, blamed him for his folly, and made him desist from his intention."

PULO PENANG.

Folly of Heathenism.

"I went to witness (says Mr. John Ince) the great idolatrous feast of Shaou and Tseaou. When we arrived at the Temple, it was surrounded by a vast concourse of people; whose appearance was very like that of a fair in England. Opposite the Temple, was a stage erected for play-actors. On one side of the temple there was a large paper idol, called Tasze-yay, I suppose 14 feet in height; a most distorted figure, painted various colours, with large glass eyes. Immediately before this idol was a long table, set out with all kinds of provisions, interspersed with small paper idols. At the end of the table, furthest from the idol, were a number of carpets spread on the ground, on which sat half a dozen Priests, worshipping the god, chanting an unintelligible jargon, and bowing themselves to the ground. There were many other smaller paper idols, represented as on animals, also made of paper. The whole scene was illuminated by a profusion of lanterns and candles. Behind the great idol was a large quantity of pieces of paper; the most valuable of which were covered with gold leaf. These papers the idolaters burn, and most firmly believe that they become money in the world of spirits!

"This feast is considered as one of pure benevolence, being celebrated in behalf of those poor bereaved spirits, who have no relations to mourn for them; to supply them with clothes, money, &c.: to rescue them from Tartarus, and exalt them to higher and brighter regions."

As I was returning from the school I went into the Temple; and saw there a man who avowed himself possessed with a spirit of divination. Before him were placed several idols, with articles of provision, knives, candles, &c. The man was practising all kinds of violent gesticulations, until the perspiration burst from every pore; while a vast number of deluded people were anxiously waiting to hear him declare the cause of the Cholera.

"I asked two persons standing by, the meaning of this spectacle, but they would not answer. I then asked a third, with more success, who said it was a Lo Shien, i. e. a "Descended God."

The Baptist Home Missionary Society, Eng. has 12 Missionaries under its direction, wholly devoted to missionary labors, beside employing about 70 stated ministers and occasional preachers a part of the time. They have 315 stations in Eng. and 7 in

Wales, beside those recently established in the adjacent islands of Jersey and Scilly. Connected with these stations, are upwards of 70 Sabbath Schools, containing at least 4000 children.

The English Baptist Mission in India, has sustained a recent loss in the death of Mr. Chamberlain, who is represented as no ordinary character, either as a Christian or a missionary. He was proceeding homeward for his health, and twenty days after his embarkation, his spirit took its flight to a better world; he leaves a wife, a daughter, and the church of Christ at large to mourn his removal.

REVIVAL.

Extract of a letter to the publishers of the Columbian Star, dated Brunswick, Va. July 9, 1822.

Believing that religious intelligence is at all times pleasing to Christian correspondents, with pleasure I send you a short account of a glorious revival of religion in Orange, Chatham, and Wake counties, North Carolina.

I started on Sunday evening the 26th of May last, from my place of residence, on a tour of preaching, through the aforesaid state. On the 31st of May I preached at Lock's Meeting-house, where there appears to be some symptoms of a revival.—On the 1st and second of June, preached at Enoe, about 15 miles east of Hillsborough, where the Lord has in a wonderful manner comforted his Zion, and granted her the refreshing streams of his grace—250 have been received by baptism into the church, while hundreds appear to be cut to the heart, whose cry is, "what shall we do to be saved"—The 3d preached at Mrs. Burton's about eight miles from Hillsborough, where the king of Zion seemed to be riding triumphantly in the chariot of salvation, bringing the wandering prodigals home to their Father's house.—The 4th preached at Patterson's Meeting House, about 5 miles from Chapel Hill, where the Lord appears to be gathering in his precious Jewels.—The 5th, preached at Mount Pisgah, (Chatham) death-like silence appeared to reign until broken by the feeble voice of the speaker, shortly followed by the cries of the almost heart broken mourners.

The revival extends a considerable distance south of this place. Brother Ferald and Farthing, the two honoured instruments in this revival, left me here, and went down in a part of the country called the Piney Woods, where they afterward informed me the work was rapidly progressing in the different neighbourhoods.

The 6th, preached at Cedarpoint; on this congregation some mercy drops have fallen.—The 7th, preached at New-Bethel, where the Lord is doing great things.—The 8th and 9th preached at New-light; it is a time of rejoicing here—the Lord has come into his garden, and is gathering in his pleasant fruit. Six were baptized at this meeting—numbers came forward to be prayed for—it was after 5 on Saturday when the congregation left the place of worship, and after sunset on Sunday (as I was afterwards informed by Elder Meathers, who is the honoured instrument in carrying on the work in this church.) The 11th, preached at Fellowship, (near the Fishdam) the saints appear to be drinking out of that river, the streams whereof make glad the city of God.—Many trembling souls are seeking an interest in the Redeemer's blood. The 12th, preached at Wilbourn's on or near Tar river, (Granville.) Several were much affected, and came forward to be remembered in prayer to God.

I have not time to give you a full account of this extensive revival, neither could there be room in your paper to receive the particulars. I have mentioned the churches that I visited where there was any revival.

FROM THE CHRISTIAN WATCHMAN.

The Rev. Benjamin Avery, in a letter to the Publisher, dated Columbia, Penn. June 11, gives the pleasing information, that in the thinly-settled section of country in which he resides, a more than common attention is paid to the concerns of the soul and eternity. Several have lately been added by baptism to the church to which he ministers, and the public assembly has greatly increased. In the town of Sullivan, also, in his vicinity, and in which Elder Getchel preaches, the Lord hath been pleased to manifest his grace. Since January last, about thirty have been baptized, and added to the church there. Almost every Lord's day there had appeared in that place some new cause of joy, and of gratitude to God, in consequence of some new penitent returning to the fold of the Shepherd of Israel, which has proved the happy means of quickening and reviving those, who had previously experienced the power of renovating grace. The places of public worship in this unsettled country are generally between 10 and 15 miles apart; but so great is the desire for hearing the word of life, that not only men, but even feeble women, will travel on foot five or six miles to hear the glad news of salvation, notwithstanding hills and mountains may increase the difficulty of accomplishing their object. Churches in that country are on the increase; and for a considerable extent, there is a Baptist church in almost every town. The faithful labourers, however, are few; and the necessity for prayer that they may be increased, is apparent in almost every section of these United States, but especially where the inhabitants are scattered over a large extent of territory, and are poor.

MISCELLANEOUS.

Speech of Capt. W. H. Angus, before the North-East London Auxiliary Seamen's Friend Society and Bethel Union.

Ladies and gentlemen, I rise with great pleasure on the present occasion, and I think it an additional honour to follow my reverend friend. I will beg to bring forward a matter of fact or two on the subject of this Society. Fifteen years ago I commanded a vessel in the merchant service; it fell to my lot to lodge under the roof of a pious widow, who had a son, the stay and support of her old age.—This lad, who was about sixteen years of age, conducted himself with great propriety in his situation; but all in a moment, like a clap of thunder, the report came to his mother's ears that he had committed an offence, which, though morally speaking was not of the most heinous nature, was nevertheless sufficient to touch his life. The poor mother, by the advice of some friends, was induced to send her son to sea on board a man-of-war; and who would have thought, that in sending him there, he was to meet the God of salvation, and be brought to the knowledge of the truth! But God has his way in the deep. He had not been long on board H. M. S. the —, before he got acquainted with a corporal of Marines, the only man on board that ship who knew the truth, and lived in the love of it.—He began to speak to him, as every good seaman we hope will do, about the love of Christ, as exhibited on the cross, for poor sinners. This was the very conversation suited to his heart, whose crime was yet on his conscience; and the pious man was glad to make known to him the only way of comfort in the word of life, which says, "Come unto me, all ye that labour, and are heavy laden, and I will give you rest." This conversation was blessed to him, till he became a decided Christian. Thus these two small sparks in the midst of the ocean came in contact, and here they met under the scoffs and sneers of a licentious and wicked crew. These two became three, and then four, and five, and so on, till, in the course of time, fifty of their shipmates, among whom were some of the officers, became with them worshippers of the Lord Jesus Christ.—

You will readily believe how glad the heart of the poor widow was, when she had the first letter from her son, to find that the storm which had seemed to threaten nothing but destruction to her peace, should break in blessings on her head. This vessel was four years on the Mediterranean station, and was engaged in some of the most bloody battles, in particular, one with the Turkish squadron; and in that and other battles, these humble followers of the Prince of Peace, despised as they were, gave the strongest proofs of their valour and their attachment to their king and country. When this vessel arrived in port, and was paid off, and every one rolled in money, and every thing tended to break their allegiance with the Prince of Peace, they gave the noblest testimony that the work of God on their hearts was divine. I bring this fact to show the great effect and excellence of prayer-meetings among Seamen.

GLEANNINGS FROM THREE FIELDS.

"The first handful is from the field of *Observation*. I have observed among professors, that the most active are the most happy; diligence in every good word and work carries with it its own reward. Those who serve God with their time, talents, property, influence, &c. serve a good master: their work is graciously rewarded here and hereafter. I have observed that the most humble are the most happy; nothing is more offensive to God, or contrary to his nature, perfections, and commands, than pride. Proud professors may soar high, but their fall is inevitable. I have observed that the most spiritual are the most happy. I mean those whose conversation is most about spiritual things: I do not mean speculative conversation, nor controversial wrangling, but free conversation about spiritual blessings, personal experience, and future prospects. I hear but little that is worthy the name of spiritual conversation among Christian professors, and that little is chiefly among the poor and afflicted. I have observed that those who are most attentive to their Bibles are the most happy. Scripture truth is calculated to inform the judgment, regulate the conduct and comfort the heart. I have observed that men are benefited or injured by the company they associate with: people insensibly drink into the spirit of those with whom they are intimate. I observe some professors, who may be Christians for aught I know;—but I sometimes think it will be time enough to be intimate with them when I meet them in heaven. I have observed that the falls of professors have generally been gradual: perhaps they have been very careless and trifling, or very vain and haughty, or very negligent in the use of the means, and then we hear they are fallen into open sin. Give motion to a ball down a hill, and the further it goes the faster it goes; and unless something considerable impede its progress, it will surely go to the bottom.

"My second handful is gleaned in the field of *Experience*. I have experienced that secret prayer cannot be neglected without danger and loss: there is danger of increasing carnality, barrenness, and leanness; danger of going into unprofitable company, pernicious errors, and secret sins: loss of fellowship with God, and the relish for spiritual conversation; loss of freedom, of comfort, of watchfulness, and of evidence; loss of a Father's smiles and of a shining Sun. I have experienced that visiting the sick and afflicted, and conversing and praying with them, have contributed to promote contentment, spirituality and devotion, and to wean my heart from the world. I have found from many years experience, that reading a portion of scripture on my knees every morning, and praying over every verse or every sentence, has had a tendency to endear the word to my soul, to inspire the spirit of devotion, to rivet the word in my memory, and to create a hungering after it as my daily food: and I find no part of the word so generally useful for this

sort of reading as the book of Psalms. I have experienced the greatest support from the word of God in affliction, and frequently from those passages which have been treasured up in the memory when in health. I have often said in sincerity, 'Unless thy law had been my delight, I should then have perished in my affliction.' I have generally enjoyed most in public means when I have been most fervent and regular in secret prayer, reading, and meditation; and even my daily bread is doubly sweet when my mind is spiritual and happy in the enjoyment of God: yea, when my mind is spiritual, every thing in nature yields me some spiritual instruction—the sun reminds me of Jesus; the wind preaches me a lecture on the Holy Spirit's influences; the changes of the day and of the seasons, and even the crowing of a cock, or the barking of a dog teaches me some useful lesson. And when I am spiritually minded I am not much elated with the smiles, or depressed with the frowns of Divine Providence. I feel that I may confidently say, 'My times are in his hands; he performeth the thing that is appointed for me; all things are working for my good; surely goodness and mercy shall follow me all the days of my life; the Lord is my portion, I shall not want.'

"My third and last handful is gleaned in the field of divine *Revelation*. Pray without ceasing—watch unto prayer—pray and not faint—pray with the Spirit and with the understanding also—this is the confidence we have in him, that if we ask any thing according to his will he heareth us—come out from the world, and be ye separate—love not the world ye cannot serve God and mammon—the world passeth away—not forsaking the assembling of yourselves together—Lord, I have loved the habitation of thy house—I will dwell in the house of the Lord forever—a day in thy courts is better than a thousand—blessed are they that dwell in thy house—I am a companion of all them that fear thee—the saints that are in the earth, the excellent in whom is all my delight—being let go, they went to their own company—love one another—your enemy the devil goeth about—ye are not ignorant of his devices—think it not strange concerning the fiery trial—resist the devil—when the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him—blessed is the man that endureth temptation—let thy garments be always white—let your lamp be trimmed, and your light burning—yet a little while, and he that shall come will come, and will not tarry—the night is far spent, the day is at hand—he that endureth to the end, the same shall be saved—the Lord Jesus be with thy spirit.—Amen."

[London Baptist Magazine.]

SIMPLICITY OF THE NEW TESTAMENT.

No honest reader of the Gospels could possibly imagine, that the Evangelists had any other purpose in the composition of the books which they sent abroad, than the representation of the facts which they record. In describing the most interesting transactions, they never admonish their readers of their importance. In recording the events in the life of the most illustrious personage that ever appeared in the world they never employ a sentence in the formal delineation of his character.

This simplicity runs through the accounts which the Evangelists have given, both of the preternatural events at the birth, baptism, transfiguration, crucifixion and ascension of Jesus; and of the various miracles which he performed during his ministry. Although some of these events might have been told in language of rich description: and although the Hebrew Scriptures, with which the Evangelists were so familiar, supplied the finest specimens of such splendid language; they never, in a single instance, depart from their simple style of narrative. Thus, the storm which Jesus allayed, upon the lake of Genesareth; his transfiguration; his ascension;

as well as the singularly affecting circumstances in which some of his miraculous cures were performed; all subjects of the finest picturesque effect, are related by them with as little parade of diction, as any of the events of his life. They never drop an expression, in anxiety to excite the attention of the reader to the extraordinary nature of the facts which they record, or to transfuse into his mind any conceptions or feelings of their own: they employ not in any case, a single term, not absolutely necessary to convey a distinct idea of the facts, and, this done they leave them to make their own impression.

Extract of a letter dated Marseilles, May 17th, to a House in London.

"We have accounts of Scio up to the 16th of April. The city was entirely destroyed, all the houses were opened and ransacked of their furniture, &c. and, after being thus plundered, were set fire to, which continued till the 17th, date of the last advices. Up to the 11th, the hostages in the castle were still alive but nothing further has been heard of them since. On the 14th great numbers of the Turks dispersed themselves over the face of the country, plundering and burning all the country houses they met with—they then advanced to the villages of Calchio, Thimiana, and Vassilionico, which were all 3 burned and destroyed. All the Churches, both in the city and in the country, were broken open, robbed and many of them burned. They even vented their rage on the Catholic Church of St. Nichols, in the city, and on two others in Frangovun, in the country, and which were used in the same way as those of the Greek communion. You may judge if they have laid violent and sacrilegious hands on the Catholic Churches, what they must have done to those belonging to the Greeks. What a picture for humanity! The streets filled with heaps of men, and women and children, cruelly butchered by the Turks. The large places before the fortress itself, filled with women and children of the most respectable families, exposed to the brutal conduct and savage ferocity of the Asiatics. Nor is it the sword or fire alone that the poor Greeks have to suffer from, they are also threatened with an immediate famine. The French Consul has provisions only for fifteen days, for he has given shelter in his palace (a very large and extensive building, you know) to 1500 souls, among whom are 842 Greeks, the rest Latins. Among them is Mr. —, with his family—he was taken there by a Turk, to whom he gave a handsome sum, but afterwards repenting of his humanity in having placed them in safety, went with some other Turks to demand them back from the Consul, who, however, peremptorily refused, and forthwith requested the Pacha to give him a guard, which was granted, and five Turks were placed there as a protection. The Consul brought M——'s sister, found, after a great deal of difficulty, in the possession of a Turk, for 150 piasters. The wife of poor Mr. — and his two lovely boys, were bought as slaves by an Algerine, and taken to Alexandria. Should any vessel arrive here from Smyrna, we shall have fuller accounts and particulars respecting this ill-fated island, as the clerk of Mr. —, who is a Frenchman, went to Scio for the purpose of assisting and redeeming the families of his employers. He has taken with him a large sum of money, and eight cwt. biscuit.

"You can form but a poor idea of the state of my feelings whilst reading the heart-rending recital of those calamitous events. God only knows what will become of our unfortunate families."

ISLAND OF SCIO.

This island recently recaptured from the Greeks, is thus described in Morse's last Gazetteer. "Scio, or Chios, is mountainous and bare of wood. The productions are wheat, barley, wine and oil, oranges, lemons and bergamot—citrons are important

articles of trade ; but the most considerable merchandise is their silk ; of which they make, one year with another, 30,000 lbs. It is estimated that 500 looms are employed in the manufacture of silk stuffs, and the trade of the various stuffs manufactured at Scio is estimated at upwards of 6,000,000 livres. The other wares of the island are wool, cheese, figs and mastic. The turpentine has been long in great estimation. In no island of the Archipelago, nor in any country of Turkey, are the lands better cultivated, commerce more active, or industry greater than at Scio. The inhabitants are remarkably intelligent, population estimated at 110,000, principally Greeks. Not more than 4000 are Turks."

BENEVOLENT ENTERPRISE.

The Rev. Mr. Frey, the converted Jew, is now on a mission to the eastward soliciting contributions in behalf of a weak and embarrassed church and congregation, over which he is settled, in the city of New-York. After visiting the churches at the eastward, Mr. Frey intends preaching in the following places, at the times specified, viz :

July 23, Springfield, Osgood's ; 24 Long-meadow ; 25, West Springfield, Sprague's ; 26, South Wilbraham, Brown's ; 27 and 28, Westfield, Knapp's ; 29 Suffield, E. Gay ; 30, Enfield, F. Robinson's ; 31, East-Windsor, T. Robinson's ; August 1, Windsor, Rowland's ; 2, East-Hartford, Fairchild's ; 3 and 4, Hartford, J. Hawes' ; 5, Wethersfield, Tenney's ; 6, Rocky Hill, Chapin's ; 7, Berlin, S. Goodrich's ; 8, Farmington, N. Porter's ; 9, Waterbury, Crane's ; 10 and 11, Litchfield, Beecher's.

CLIMATE.

Speaking of different climates, Addison observed, in one of his Spectators, "Had I power of transporting myself at pleasure, I should chuse to spend my winter in Spain ; my spring in Italy ; my summer in England ; and autumn in France." It is the peculiarity and happiness of our country, that it embraces within its extensive range, the climates of all the countries which are here named. While it is snowing in Vermont, the trees are budding forth in Alabama : and while the dog days are raging at Charleston, not a few of its inhabitants are drinking the waters of the Congress Springs at Saratoga, or are venturing under the Table Rock at Niagara.

THE CHRISTIAN SECRETARY.

HARTFORD, July 27, 1822.

AMONG the numerous causes which have been assigned for the want of spiritual animation among the christian community, we have seen but little published respecting the dry speculations of professors upon particular points in theology. Nothing can be more calculated to quicken the mind, and to elevate it above the world than a proper course of meditation, and conversation on the truth of God's word, and yet there is such a thing as making our researches in the field of truth not only uninteresting, but even injurious. Whenever a christian in his meditations is favoured with a fruitful mind, and discovers some new idea arising from the general system of the gospel, he is led at once, from the satisfaction he himself has received, to communicate it to his fellow-christian ; Perhaps there is some degree of incorrectness in his first out-set ; he ought first to enquire whether the satisfaction he has derived is owing merely to the circumstance that his discovery is new, or whether the sentiment it goes to establish is calculated to promote the glory of God, and the sanctification of the soul. But however sincere his motives, and however correct his ideas may be, it is not certain that his brother will agree with him. Should this be the case, there is great danger that the interchange of remarks partake more of a curious speculation than of an united exertion to obtain knowledge from the scriptures, and at the throne of grace ; hence we often per-

ceive the minds of professors drawn away from the spiritual frame in which their happiness consists, to dispute upon questions in divinity in the same manner as though nothing but an assent or belief was required.

A few years since, a question arose in a neighbouring church whether the soul sleeps with the body between the hour of death and the final resurrection, or whether upon its separation from the body it immediately partakes of its future happiness or misery. This question became so much the subject of debate that but little was said to "provoke each other to love and good works." At length the question was put to an aged clergyman, who happened that way ; "Do you think Sir" said one "that the soul sleeps with the body after death or not ?" "What do I think ?" said he, "If I should judge from your appearance, I should think that the soul sleeps before death."

Now all this does not prove that it is of no importance, that this question should be decided, for it must be a great consolation to the christian to know that when he departs this life, he shall "be with Christ which is far better." but the truth is, we may strip any subject of its religion by neglecting to cultivate that devotion in our own minds, which is essential to a proper pursuit of any question whatever. We need not ask why christians do not enjoy the comforts of inward piety if we suffer our minds to be thus beguiled. While we are seeking for knowledge we ought to remember that religious knowledge can flourish only in a religious mind.

At the close of the Saratoga Baptist Association held at Fort Ann in June last a collection of \$45.50 was taken for the African Church in Albany to assist them in erecting a house of public worship.

The West Baptist ministerial Conference will hold their next quarterly meeting at Bristol on the third Wednesday of August next.

ORDINATION.

PROVIDENCE, July 18, 1822.

Ordained, in the African Meeting-House in this town, yesterday, at 3 o'clock, P. M. the Reverend Asa Cruger Goldsby, as an Evangelist. The services were introduced by reading select portions of Scripture, by Reverend Henry Jackson ; Introductory Prayer, by Reverend John Pitman ; Sermon, by Reverend David Benedict, from Mark xvi. 15, 16 ; Ordaining Prayer, by Reverend Allen Brown ; Charge, by Reverend David Curtis ; Right Hand of Fellowship, by Reverend Jesse Hartwell, junior ; Benediction, by the candidate.

The services on this occasion were highly interesting to a large and numerous auditory. The music, by the African Choir, under the superintendence of Mr. B. C. Wade, was judiciously selected and properly performed. It is sincerely desired, that Mr. G.'s labours among the people of colour of this town, may be accompanied with the benediction of God, in the reformation of their morals, and their vital union to the Friend of the humble and contrite.—R. I. American.

Church Constituted.—A Baptist Church was constituted in the village of Wickford, on the 10th instant, under the name of *The First Baptist Church in Wickford*. The Rev. John Ormsbee, is expected to take the pastoral charge of the Church.

MARRIED—In this City, the Rev. Horace Hooker, of Watertown, to Miss Mary Ann Brown, daughter of the late William Brown, Esq.

DIED—In this City on Thursday evening by a fall from a horse, James Fox, formerly of Suffield, aged 18.
At East Hartford, Mrs. Harriet Roberts, wife of Capt. Ozias Roberts, aged 32.
At Chatham, Mr. Jeremiah Pelton, aged 36.
At Farmington, Mr. Abel Peck, aged 75. Capt. Chauncey Sweet, aged 43.
At New London, Mr. Eli Adams, merchant, of Boston. A respectable gentleman, of the name of Pritchard, died at Portsmouth, Virginia, in an attempt to imitate the Saviour, by fasting forty Days. He died on the twenty-fifth day of the trial. In his rational moments he was a pious and worthy man.

FROM THE REFERTORY.

TO THE DOUBTING CHRISTIAN.

REJOICE, believer, in the Lord,
And trust the promise of his word,
Banish thy doubts and gloomy fears,
And wipe away thy flowing tears.
Thy Saviour's evermore the same,
Rest all thy hopes on his dear name ;
He that sustains thy mortal breath,
Will keep thee from the second death.
To this dear Saviour will I go,
And tell to him my every wo ;
He will not frown me from his face,
But fill my soul with heavenly grace.
No other friend like him I find,
So good, so merciful, so kind :
O, doubting soul, to Jesus go,
And he will every grace bestow.

MARY.

SUMMARY.

JACKSON'S LIFE PRESERVERS.

The exhibition of the Life Preserving Mattresses took place yesterday afternoon, off the Battery. Thousands were assembled to witness this novel spectacle, and those who had opportunity to see the exhibition were satisfied of its utility and much pleased with the experiment. Two of the mattresses were affixed to the exhibitors, who remained in the water between one and two hours, showing their use, in case of shipwreck, to the unfortunate mariner or passenger. The Mattresses weigh from 16 to 18 pounds, and are made in such a manner that a piece is taken from the centre in a moment, and the mattress slipped over the head, resting on the shoulders, while the ends fall down in front and back to the middle of the body, where it is fastened by a strap which is attached to it. The piece from the centre answers as a cap for the head, and thus the head and body is protected from getting bruised by floating timbers, rocks, &c. The buoyancy of the Mattress is so great that the body is kept above the surface, while the legs and arms are free. In case there should not be time to affix them over the body, the person shipwrecked can take the mattress into his arms and jump into the sea, on which he may ride in safety as long as he can retain his hold, their great buoyancy preventing them from sinking. The inventor informs us that they can be made with pockets attached for provisions. These Mattresses, it must be remembered, are used as beds, and possess, as such, all the comforts of the common Mattress. N. Y. D. Adv.

At this sultry season, when every person experiences more or less debility, our citizens cannot be too cautious in their diet, and particularly as it regards eating fruit. Apples, pears, &c. are now just coming in plentifully. A great proportion of them are unripe, or decayed by reason of some blight that has affected them. In either case they are very unwholesome, and people who regard their health more than their appetite will be cautious how they indulge themselves in their too free use. Cucumbers also are an article to be used with caution. Although many persons eat them freely without apparent injury, still they disagree with many others, and there is no doubt that the cholera morbus, and other diseases, are often produced by over-eating of cucumbers. It should be recollected that this vegetable, when brought to market, is always somewhat withered, and of course much more likely to be injurious than when picked fresh from the vines. Cucumbers should always be thoroughly cooled and freshened by cold water, before they are eaten. N. Y. D. Adv.

NANTUCKET, July 20.

By the Mail, which was received in this place last evening, letters from our fleet of Whalers in the Pacific Ocean have been received. The names of 36 Ships are reported which had already obtained 43,050 bls. of Oil. Laudable calling, may prosperity attend them.

Eastport, July 9.

Hundreds of Irish Emigrants have landed in this place within the last 24 hours. Our streets are literally filled with men, women and children. Their appearance, generally, is respectable. They appear to feel much satisfaction in stepping on the "land of liberty, flowing with milk and honey." We welcome them to our shores, and hope they will realize their most sanguine expectations. They must remember, however that it is by honest industry they can obtain the milk and honey.

PAMPHLETS, CARDS, &C. PRINTED AT THIS OFFICE WITH NEATNESS AND DESPATCH.